awaiting the eye, the breeze in readiness to refresh the body and all the affinities and associations with the entire environment brought into immediate touch and relationship and made to subserve the designs and dictates of His Providence !

Not only is God's own love thus evident in the shaping and unfolding of the human life, but He has also planted it in the heart of man. For, our mutual dependence is accompanied in various degrees by sentiments of affection which cast quite a new light on the world, and give to life a quite new significance.. God might so have made the world that all the functions of mankind should have been discharged absolutely without the kindling of this affection, by compulsion of instinct or necessity as in the case of animals. But God *has* so made the world that all mutual service and interdependence of human beings tends to evolve the aroma of friendship and affection, of touch of heart with heart, and so to suffuse life with a beauty nothing else could give.

" Suppose for a moment that God actually had made the world of mankind without this mystery of love. Suppose' each man and woman isolated in the daily task, beholding the faces, hearing the voices of others, but with never the light of mutual kindness in the eye, never the thrill of friend-

ship in the voice. Imagine all that range of motive which springs from our affections for each other cut off in our daily life. What a dreariness and weariness life would be 1 And yet God might so have built up the world. He might have implanted in us all the necessary instincts to carry the world along without ever a thrill of affection in any human heart.

He has not done so. He has given us "friendship, sympathy, affection, love. Hence it is that the Rishis have stated that " *we not only come into life in love but continue to live in love and are finally resumed into love.*"

Let us see what Science has to say about the story of the Universe. **It** tells us that in the beginning, that is, before